

by Imam Zafrullah Domun

As you might be aware, Hazrat Sayyad Abdul Latiff (ra) was a great companion of the Promised Messiah (as). He lived in Afghanistan and he had a large number of followers. From what I can recall of what I heard and read about him, he was a very pious person and had a great status in the court of the king of Afghanistan. When he heard that someone had declared that he was the Promised Messiah, he wanted to meet him but prior to that he got the book of the Promised Messiah (as) entitled “*Aina kamalaate Islam*” and he read it in only one night. The book made such an impression on him that instead of going for hajj he went to Qadian and made *bai’at* at the hands of the Promised Messiah (as). He was such a courageous man that he embodied the true spirit of the Afghans as a fearless and very daring person. Eventually, he was tried by the Ulama and he was stoned to death on 14th July 1903 at the age of only fifty years. One can see one of his pictures on Wikipedia.

Hazrat Masih Maood (as) has written a book entitled “*Tazkiratoush shahadatein*” in which he recounts the circumstances of Sahibzada Abdul Latiff’s (ra) acceptance of Ahmadiyyat and the events leading to his death. This book has been translated into English and is available on alislam.org and every Ahmadi is expected to read it as well as also Noah’s Ark (*Kishti Nuh*). I hope insha Allah all our friends will try to read these books. They are good reminders of what we should value in this life.

Now, I will read an extract from the book “*Aina Kamaalaate Islam*” from which we might appreciate what was in that book that moved a man of such qualities and character to give his life and sacrifice everything he had for a cause that he espoused.

But before that, I will read an extract from the book “*Tazkiratoush shahadatein*” about his conversion. Hazrat Masih Maood (as) tells us:

“I asked this sage when he first came to me as to how he was drawn to me and how did he accept my claim. He replied, ‘Above all other things, it was the Holy Quran which guided me towards you.’ And he said: ‘I had already reached the conclusion that the period through which we were passing was the period in which a great majority of Muslims had gone astray and had lost their momentum, vigour and power. No doubt, they outwardly called themselves Muslims, but their hearts were devoid of true faith and their actions did not at all conform to what they professed. Moreover, the diverse attacks

on Islam had taken a very serious turn and souls without number lay inert under the darkness of ignorance as if they were really and truly dead. True faith and fear of God, that the Holy Prophet had infused into the minds of his companions and followers, had disappeared totally. Truth, piety and faith that those people had acquired does not now appear to exist in these. The few exceptions that one comes across do not deserve serious consideration. I perceived that the faith of Islam appeared to be dead and the state of its affairs demanded the appearance of a Reformer and, in fact, I was indeed becoming restless and thought to myself that time was slipping away very fast. It was then that I heard that someone from Qadian, in the province of Punjab, had claimed to be the Promised Messiah. With very great difficulty I managed to get hold of some of your books and began to study them very carefully and with an open mind. I then referred all your claims to the Holy Quran and found that each and every word written by you was fully supported by the Word of God. The point that first made me lean towards your views was that the Holy Quran declares, on the one hand, that Prophet Jesus was dead and shall never come back; and on the other hand the Word of God gives a clear promise to the Muslims that God shall continue sending Successors and Reformers at the time of their degeneration, as He had done with the Mosaic dispensation. Now, therefore, as one of these Mosaic Successors, Prophet Jesus, peace be on him, was the last to be raised among them and he was not permitted to raise the sword, similarly a Successor of that type shall also appear in the latter days of Islam.

Now I will read an extract from "*Aina Kamaalaate Islam*". It's as follows:

"A person can be held to be a Muslim when the whole of his being together with all his faculties, physical and spiritual, is devoted to God Almighty, and the trusts that are committed to him by God Almighty are rendered back to the True Giver. He should demonstrate his being a Muslim not only doctrinally but also in practice. In other words, a person claiming to be a Muslim should prove that his hands and feet, heart and mind, reason and understanding, anger and compassion, meekness and knowledge, all his physical and spiritual faculties, honour and property, comfort and delight, and whatever pertains to him from the top of his head to the soles of his feet together with his motives, fears and passions, have all been subordinated to Almighty God as a person's limbs are subordinated to him. It should be proved that his sincerity has reached a stage in which whatever is his does not belong to him but to God Almighty, and that all his limbs and faculties have become so devoted to the service of God as if they had become the **limbs of the Divine**.

Reflection on the verse

113. Nay, whoever submits himself completely to Allāh, and is the doer of good, shall have his reward with his Lord. No fear *shall come* upon such, neither shall they grieve.

بَلِّغْ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ
فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٣﴾

shows clearly that devoting one's life to the cause of God Almighty, which is the essence of Islam, has two aspects.

First, that God Almighty should become one's object of worship and true goal and love, and that worship, love, fear and hope should be for God alone, to the exclusion of all others. All the commandments related to His holiness, glory and worship, all the limits set by Him, and all heavenly decrees should be totally and sincerely accepted.

All these commandments, limits, laws and decrees should be accepted in great humility. All the truths and understandings, which are the means of appreciating His vast powers and of finding out the greatness of His kingdom and His sovereignty and are a guide for the recognition of His favours and bounties, should be fully ascertained.

The second aspect of devoting one's life to the cause of God Almighty is that one's life should be devoted to the service of His creatures and to sympathy with them and to sharing their burdens and sorrows. One should suffer pain to bring them comfort, and one should experience grief to bring them consolation.

This shows that **the reality of Islam is a very superior thing** and that no one can truly deserve the title of Muslim till he surrenders the whole of his being to God, together with all his faculties, desires, and designs and till he begins to tread along His path withdrawing altogether from his ego and all its attendant qualities. A person will be truly called a Muslim only when his heedless life undergoes a **total revolution** and his evil-directing self, together with all its passions, is wiped out altogether and he is invested with a new life which is characterized by his carrying out all his obligations to Allah and which should comprise nothing except obedience to the Creator and sympathy for His creatures.

Obedience to the Creator means that in order to make manifest His Honour, Glory and Unity, one should be ready to endure every dishonour and humiliation, and one should be eager to undergo a thousand deaths in order to uphold His Unity. One hand should be ready to cut off the other with pleasure in obedience to Him, and the love of the grandeur of His commandments and the thirst for seeking His pleasure should make sin so hateful as if it were a consuming fire, or a fatal poison, or an obliterating lightning, from which one must run away with all one's power. For seeking His pleasure, one must surrender all

the desires of one's ego; and to establish a relationship with Him one should be ready to endure all kinds of injuries; and to prove such relationship one must break off all other relationships.

The service of one's fellow-beings means to strive for their benefit purely for the sake of God in all their needs, and in all the relationships of mutual dependence which God has established out of true and selfless sympathy for them. All in need of help should be helped out of one's God-given capacity and one must do his best for their betterment both in this world and in the hereafter. [A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, Vol. 5, pp. 59- 62]

So, it appears that it is not at all sufficient to just say we are Muslims and recite "*La ilaha illallah mohammadour rasouloullah*". What is most important is that do our best to understand the implications of this declaration of faith. This is what the Promised Messiah (as) has explained as the reality of Islam (*Haqiqate Islam*). He said further:

"I would now wish to enlarge upon the fruits of Islam. Let it be clear that when a true seeker lives Islam in full, and each one of his faculties, without any affectation or pretence, spontaneously begins to tread the path of God Almighty, the result of his efforts is that the higher manifestations of Divine guidance, freed from all intervening veils, hasten towards him. Diverse types of blessings descend upon him. The commandments and doctrines, which were accepted on faith and as hearsay, are now experienced by him as realities and certainties through true visions, and definite and unambiguous revelation. The mysteries of the faith and the law are revealed to him and he is afforded a view of the Divine kingdom so that he should arrive at the stage of perfect certainty and understanding. A blessing characterizes his tongue and his words and all his actions and his movements. He is bestowed extraordinary courage and steadfastness and his understanding is expanded at a high level. The characteristic failing of humankind, meanness, miserliness, the tendency towards frequent stumbling, short-sightedness, proneness towards passion, lowliness of behaviour and every darkness of his ego are totally removed from him and he is filled with the light of Divine attributes. Thereupon, he undergoes an entire change and puts on the garment of a new birth. He hears through God Almighty, sees through Him, moves with Him and stops with Him. His anger becomes the wrath of God Almighty, and his compassion becomes the compassion of God Almighty. When he arrives at that stage, his prayers are heard as a mark of his having been chosen, and not merely as a trial; and he becomes the proof of God on earth and personifies security from God. There is joy in heaven on his account and the highest gift that is bestowed upon him is the word of God which descends upon his heart free

from any doubt, like the light of the moon shining through without any mistiness. It carries an effective sense of delight with it and bestows satisfaction, comfort and security....[**A'ina-e-Kamalat-e-Islam, Ruhani Khaza'in, Vol. 5, pp. 226-233**]

For today, we will stop here. I suggest that our members reflect about these extracts. They have the power to help understand the essentials and move away from what is of no importance. May Allah help each one among us to tread the path that pleases Him incha Allah. Ameen.